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THE NUR AF SHAN

PUBLISHED EVERY FRIDAY.

VOL. X.

LUDHIANA:—February 2nd, 1906.

No 5.

FOREIGN TELEGRAMS.

London, Jan. 23.

There are persistent rumours in New York that Ambassador Wright is empowered to discuss at Tokio the sale of the Philippines to Japan, America regretting the costly and burdensome acquisition.

The Japanese budget for the coming year shows a net deficit of 790 million yen though the ordinary revenue and expenditure show a surplus of ten million. The deficit will be covered by loan, war taxes and Russia's payment for prisoners.

The anniversary of Red Sunday passed off quietly throughout Russia.

Princess Alexander of Teck has been safely delivered of a daughter.

The engagement of King Alfonso and Princess Ena of Battenberg will be officially-announced shortly.

London, Jan. 24.

Russia has approved the selection of Dr. Motono, the Japanese Minister in Paris, as Japanese Minister at St. Petersburg.

London, Jan. 24.

Mr. Wangtashiet, the new Chinese Minister in London, who has been interviewed by a Reuter's representative, said that he did not doubt that China would follow Japan's example and do her best to become a modern nation. A new army would probably be formed in the South on Western methods and similar armies at Hupeh and in the North. He ridiculed the Yellow Peril and said that alliance with Japan at present did not seem practicable but peaceful development would make China's relations with England, America and Japan closer till a formal alliance become unnecessary. Regarding the Anglo-Tibetan treaty China desired Tibet to be administered similarly to the other provinces, China giving more effective administration. England would then have no cause to apprehend hostile movements thence. China looked for a modification of this treaty before she could adhere to it.

London, Jan. 25.

Latest advices regarding the doings of the Morocco Conference at Algieras state that all the articles dealing with contraband traffic in arms have been adopted.

London, Jan. 25.

It is formally announced in Paris that France has decided upon taking action against Venezuela, but will choose her own time and procedure not allowing Venezuela to force her hand. It is believed the French Government is anxious not to become involved anywhere pending the outcome of the Morocco Conference.

London, Jan. 24.

A German treaty with Abyssinia has been presented to the Reichstag. It secures larger privileges regarding freedom of sojourn and travel and trade and industry than Great Britain or America enjoy.

A telegram from Washington says that Mr. Secretary Root received the Chinese Travelling Commissioners and said that the hearty welcome given them expressed America's true sentiment towards China.

London, Jan. 25.

President Roosevelt to-day cordially welcomed the Chinese Commissioners and entertained them at luncheon.

London, Jan. 25.

The first passenger train has traversed the Simplon Tunnel in thirty-seven minutes.

London, Jan. 26.

Mr. Asquith addressing his constituents, said there could not be immediately large remissions of taxation. Reduction in expenditure and provisions for the reduction of the Debt must precede or accompany remission of taxation. He was not a Socialist, he said, but he thought it infinitely better that Socialists should be represented in the Commons than be driven to secret methods.

Lord Elgin, Secretary of state for the Colonies, has announced that a white force of artillery and engineers will be retained at Jamaica and a fast cruiser will be permanently stationed in the West Indies which the cruiser squadron will also visit annually. This decision is doubtless connected with the rioting which took place at Jamaica on 2nd of December last.

The Moors at Algieras refer all proposals to *Fes* involving interminable delays. Hitherto only unimportant matters have been discussed the delegates shunning the crucial police questions.

London, Jan. 27.

A crowded meeting of Progressives was held at Pretoria yesterday. Delegates representing forty thousand voters were present. The speakers dwelt upon the gravity of the issue between the Transvaal and the Imperial Government especially relative to the impending grant of responsible government to the Transvaal.

Mr. Davison, the English Manager of the Cotton mills at Yaroslavl, who was imprisoned by the Russians, has been released.

Dr. Klein has presented a preliminary report to the Local Government Board showing the favorable results of his experiments with plague prophylactic made from the dried organs of animals which died from plague. The prophylactic is easily and quickly preparable and preservable for an indefinite time.

London, Jan. 28.

A report submitted to the Japanese Diet states that the war expenditure on the army has been ninety-nine millions sterling and on the navy eighteen millions.

London, Jan. 27.

The death is announced of the American General Joseph Wheeler.

London, Jan. 29.—4-30 p.m.

The King of Denmark died to-day.

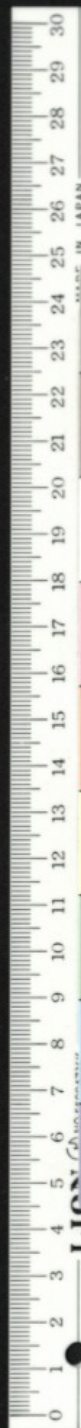
His Majesty King Christian held his usual audience this morning and feeling indisposed retired to rest till lunch time. The Dowager Empress of Russia visited him at three in the afternoon and finding him ill summoned the family. His Majesty expired peacefully at 3-40 p.m.

Calcutta, Jan. 30.

A special cable to the *Englishman* states that in consequence of King Christian's death the state opening of Parliament has been cancelled.

London, Jan. 29.

A Pan-Russian Mussulman congress at St. Petersburg has been prohibited although delegates have arrived from the most distant parts including Turkistan and Tomsk. The delegates have appealed to De Witte.



EDITORIAL NOTES.

In our last issue we printed a communication from Mr. Proctor of Meerut regarding the need for an evangelistic movement among *all* classes of people in this country, English, American, German etc. as well as Indian. Ever since first reading this letter, the Editor has been seeking to analyse, to his own satisfaction, the feeling which has been growing in his heart that this is indeed a most needful enterprise, and striving to answer the question as to why it should appear to him so important.

Among many reasons, any one of which should be sufficient to rouse a deep interest in this matter, such as the evident lack of spirituality in many otherwise excellent characters, and the great need that those who hold such responsible positions in this land should be "men of God", the following reason gradually emerges as of paramount importance in the present state of India's affairs. We should work and pray for a revival among *all* classes of people in this land, because there is nothing that binds men together as a community of religious experience. India is full of disintegrating forces. It is only with great difficulty that men of different nationality, language, and tastes meet upon any common ground when their interests are only social and political. Jealousy and misunderstanding are, too frequently, the only result of attempts at intercourse prompted by such motives as usually govern the mixed assemblies in this land. Sadly enough, these are not absent even from gatherings for the discussion of Christian work.

It is only when men and woman are met together, impelled by a terrible hunger and thirst for Divine blessing, that such petty differences are swept away.

It must be Christian *experience*, not mere Christian *preaching* and *teaching*, that is to bring about this happy result. When one is in the pulpit and the other is in the pew there is plenty of room for the Devil between them, not so when they are both side by side on their faces before God.

THE QUIET HOUR.

The world's discordant noises evermore
Clang round about my ears, and weary me;
There were rough hands, ungentle hearts before
That troubled me, but now I come to thee;
O Jesus, quiet me with tender speech,
While up to thee my wistful arms I reach!
In life's bewildering strife and eager rush
I lose so much of thy sweet gentleness;
But in the peace and solace of this hush
Strengthen and soothe me with thy blessedness;
Give to me what thou wilt; here at thy side,
Whate'er it be, I shall be satisfied.

—London Christian World.

Of all trees, I observe, God hath chosen the vine, a weak plant, that climbs upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses it was not in the lofty cedar, nor the sturdy oak, nor the spreading plane, but in a bush—a humble, slender, abject shrub; as if He would by these elections check the conceited arrogance of man.

—Feltham.

A truthful man will never make a promise unless he fully intends to keep it. Having given a pledge, he holds it ever before him, so that when the time comes for him to fulfill it there will be no chance of failure. His every purpose and plan is formed upon the basis of truth, and this seal makes it impossible for him to waver or break away from his agreement. We well know the necessity of confidence to carry on a successful business. How long would any enterprise prosper if men were unwilling to bind themselves to certain honorable obligations? If the merchant would not promise to pay for his goods, he could not expect to be trusted for them, or, if having promised, he did not abide by his agreement, he could not hope to get more and thrive, or continue in the business world. Confidence in him would be shaken and his credit destroyed thereby.

Temporary Impulse.—No one has any great admiration for a man who is unreliable, and who frequently forgets to keep his word. Before very long such a person will find himself neglected and overlooked by his friends. A man that can not be depended upon to keep his promises can not expect the friendship and good-will of his fellow-men. It is the easiest thing in the world to promise, but if one wants to be trusted and respected he must be careful how he gives his word, that no temporary impulse may lead him into making a promise which he is doubtful about keeping.

We attract hearts by the qualities we display; we retain them by the qualities we possess.

A traveler in Siberia has noted that, among the natives along the northern coast, wood, in a certain form, is a most common and constant article of diet. The natives eat it because they like it. Even when fish are plentiful it usually forms part of the evening meal, as many cleanystripped larch logs near every hut testify.

One of the most remarkable forms of clocks in the world is a clock fan manufactured by a Swiss jeweler. The clock consists of twelve leaves hinged like an ordinary fan. The number of the hour is marked from one to twelve at the end of each of these leaves. The fan timepiece starts at six o'clock and expands regularly for twelve hours, when it suddenly closes up and starts all over again. The half-hour is indicated by the leaf of the fan being only half extended.

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TOLERATION AND INTOLERANCE.

The term, Toleration, is commonly used to express the forbearance or enduring of something unpleasant or repugnant. In its technical sense it is used of endurance of those who disagree in matters of religion or politics. Intolerance is used to express the opposite of toleration.

The present age boasts greatly of its toleration and it has much reason for its boasting. There probably never was a time in the world's history when there was more of a spirit of toleration than there is today in most Christian countries. There is freedom of press, of speech and of religion. No finer example of modern toleration can be named than the government of the British in India. The government, in no case, interferes with the exercise of individual liberty, excepting where such exercise is a menace to the public welfare. Intolerance is recognized and rightly to be the result of narrow-mindedness and ignorance.

Let us not forget, however, that there is a real place for the exercise of intolerance. We cannot praise too highly, Lord William Bentinck's intolerance of the cruel and barbarous practice of *sati*. President Roosevelt has the love and admiration of the people of the United States, because of his intolerance of the disgraceful corruption of business and politics which has afflicted that country. The very thing which we admire in all true reformers is their intolerance of evils, which, from long association, even good people have come to tolerate. Toleration of any immoral practice or custom is a sin and it is in the sphere of morality that we are called upon to exercise the sternest intolerance.

On the other hand, religious belief is the sphere for toleration. Religious belief deals with mysteries which no human mind is capable of fathoming. Men's minds and circumstances, their mental processes and points of view differ widely, and on some of the great questions of religion, honest men of great intelligence hold opposing opinions. Honest and intelligent men do not differ regarding principles of morality. He who acts contrary to these principles is an enemy of mankind, and man not only may but should be intolerant of him.

Religious intolerance, because of the difficulty of religious problems and the room for honest difference in their solution, is unreasonable. Moreover, in practice it has proved itself ineffectual. It is not only the Christian church that has thriven on persecution. In his *safarnāma* Guru Govind Singh is reported to have written to Aurangzebe: "If you boast of having kept your prophet's law and think that, by overthrowing idol temples and razing Shiwalas, you have destroyed idolatry, listen to me. Whereas formerly Hindus went to their temples to worship, now every Hindu has idols in his own house, for until he worships, he cannot eat." Many other examples might be given to

show that religious intolerance and the persecution springing from it only defeats its own ends.

Finally, the fruits of religious intolerance condemn it utterly. It seems to blind men to every principle of truth and morality. The intolerance of the Jewish leaders of Christ's time led them in the case of Christ trial to the following crimes: they suborned false witnesses; they stirred up the angry passions of the common people to whom they should have taught love and self-restraint; they perverted justice by using their influence to compel a judge to give a decision which he and they both knew to be wrong; they encouraged crime by calling for the release of Barabbas, a condemned robber, in place the innocent Jesus, and finally, they were the means of causing the most heartless and wicked judicial murder of all history. I think that modern history will bear out the statement that no war is so cruel, so relentless, so marked by fiendish atrocities as a religious war.

There is no justification for intolerance of the religious beliefs of others. All history and experience teach that such intolerance impedes the progress of right and defeats its own ends.

And yet religious intolerance still exists in all countries. That it exists in great strength in India no one who is even partly informed regarding life in this land doubts. Cases of religious persecution are constantly occurring. Now a man is poisoned, because he had changed his faith. Again, for the same reason, one is turned out of house and home and robbed of property, perhaps even of wife and family. Sometimes whole families are mocked, brow beaten, and threatened until life becomes a burden. Every preacher knows what it is to be shouted down by intolerant people who are unwilling to give a hearing to his words.

Why is this? It is because of ignorance. It is because of narrow-mindedness. It is because of the hatred of the sinful human heart for any truth which rebukes its wickedness. But it is also because of a primitive instinct which makes one dislike innovation, whether good or bad. Horses accustomed to graze together will join to bite and kick and generally harass any new horse turned in among them. Dogs always want to fight the newly-come canine. School boys must tease and worry a new boy until they become acquainted with him. So ignorant humanity hates innovation. But it is as reasonable to hate innovation, as it is to object to a clear stream of new water flowing into and displacing the stagnant water of some old tank; as reasonable as it is to object to the new fresh morning air which entering our windows takes the place of the air vitiated during the night. Some innovations are bad, very bad, but many are very, very good. May the people of India, led by their own educated and enlightened men learn to discriminate and not to be intolerant of innovation simply because it is innovation.

Fred J. Newton.



OPENING THE VETERINARY HOSPITAL.

An interesting ceremony took place at Ludhiana yesterday afternoon when the new Veterinary Hospital was declared open by Sir Lewis Tupper, C. S. I., K. C. I. E. the Financial Commissioner, in the presence of a large audience. Mr. H. A. Anderson, C. S. I., Commissioner of Jalandhar, Mr. W. C. Renouf, I. C. S. Director, of Land Records and Agriculture, and Captain G. K. Walker, Superintendent, Veterinary Dept. were also present. All the gentry of Ludhiana city and District, all Judicial officers, retired Military officers, Municipal Commissioners, and Reises were present. The Financial Commissioner presided and in opening the proceedings asked Diwan Tek Chand I. C. S., the Deputy Commissioner, to address the meeting. Diwan Tek Chand made a short speech, in which he explained the reasons for building a New Veterinary Hospital and the necessity for having a really good and an adequate building in a prosperous town like Ludhiana. The Financial Commissioner replied, speaking of the advantages of Veterinary Hospital. He mentioned that such institutions which treated of equine diseases in a scientific manner improved and strengthened the resources of agriculture, on which the great majority of the people of this country depend for their means of existence. Mr. H. A. Anderson thanked Sir Lewis Tupper for taking the trouble of presiding over this function. At the conclusion of these speeches, the Deputy Commissioner took the party to the main building, and there handed Sir Lewis a silver key on which the figures of a cow and a horse were inscribed, with which the Financial Commissioner opened the lock of the Dispensary room, and with 'three cheers' for the Hospital Sir Lewis declared the building formally opened. Enthusiastic cheers were then given for the Financial Commissioner and the Commissioner; and a photograph of the visitors and local officers was then taken, and with the distribution of *pon* and *attar* the proceedings came to a close in a very successful manner. Lady Tupper and Mrs. Renouf also graced the meeting with their presence.

A GENTLE WORD.

"A kindly word and a tender tone—
To only God is their virtue known;
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close-barred with passion and pride
Will fling at their knock its portals wide;
And the hate that blights, and the scorn that
sears,
Will melt in the fountain of childlike tears.
What ice-bound barriers have been broken
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word."

—Ex.

ST. JOHN, THE AGED.

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed him—my Master—oft
From Galilee to Judah; yea, that stood
Beneath the Cross and trembled with his groans,
Refuse to bear me even through the streets
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth,
My ears are dull; they scarcely hear the sobs
Of my dear children gathered round my couch;
My eyes so dim they can not see their tears.
God lays his hand upon me—yea, his hand
And not his rod—the gentle hand that I
Felt those three years, so often pressed in mine,
In friendship such as passeth woman's love.
I'm old, so old! I can not recollect
The faces of my friends, and I forget
The words and deeds that make up daily life;
But that dear face, and every word he spoke,
Grow more distinct as others fade away,
So that I live with him and holy dead
More than with living.

Some seventy years ago

I was a fisher by the sacred sea,
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills and in its wake
Soft purple shadows wrapped the dewy fields!
And then he came and called me. Then I gazed
For the first time on that sweet face. Those eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it forever. Then his words
Broke on the silence of my heart and made
The whole world musical. Incarnate Love
Look hold of me and claimed me for its own;
I followed in the twilight, holding fast
His mantle.

O! what holy walks we had,

Through harvest fields, and desolate, dreary wastes;
And oftentimes he leaned upon my arm,
Wearied and wayworn. I was young and strong,

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And so upbore him. Lord! now I am weak,
And old, and feeble. Let me rest on thee!
So put thine arm around me. Closer still!
How strong thou art! The twilight draws apace,
Come, let us leave these noisy streets and take
The path to Bethany, for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits, and Peter, see,
Has gone some steps before.

What say you, friends?

That this is Ephesus, and Christ had gone
Back to his kingdom? Ay, 'tis so, 'tis so.
I know it all, and yet, just now, I seemed
To stand once more upon my native hills
And touch my Master! O! how oft I've seen
The touching of his garments bring back strength
To palsied limbs! I feel it has to mine.
Up! bear me once more to my church—once more
There let me tell them of a Savior's love;
For, by the sweetness of my Master's voice
Just now, I think he must be very near—
Coming, I trust, to break the veil which time
Has worn so thin that I can see beyond,
And watch his footsteps.

So, raise up my head.

How dark it is! I can not seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush!
My little children, God so loved the world
He gave His Son; so love ye one another;
Love God and man. Amen. Now bear me back.
My Legacy unto an angry world is this.
I feel my work is finished. Are the streets so full?
What call the folk my name? The Holy John?
Nay, write me rather Jesus Christ's beloved,
And lover of my children.

Lay me down

Once more upon my couch, and open wide
The Eastern window. See! there comes a light
Like that which broke upon my soul at eve,
When, in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See! it grows
As when we mounted toward the pearly gates.
I know the way! I trod it once before,

And hark! it is the song the ransomed sang
Of Glory to the Lamb! How loud it sounds!
And that unwritten one! Methinks my soul
Can join it now. But who are these who crowd
The shining way? Say—joy! 'tis the eleven,
With Peter first; now eagerly he looks!
How bright the smiles are beaming on James' face!
I am the last. Once more we are complete
To gather round the Paschal feast. My place
Is next my Master. O, my Lord! my Lord!
How bright thou art, and yet the very same
I loved in Galilee! 'Tis worth the hundred years
To feel this bliss. So lift me up, dear Lord,
Unto thy bosom. There shall I abide.

MY DAILY PRAYER.

To grow a little wiser day by day,
To school my mind and body to obey,
So keep my inner life both clean and strong,
To free my life from guile, my hands from
wrong,
To shut the door on hate and scorn and pride;
To open, then, to love the windows wide,
To meet with cheerful heart what comes to me,
To turn life's discords into harmony,
To share some weary worker's heavy load,
To point some straying comrade to the road,
To know that what I have is not my own,
To feel that I am never quite alone.—
This would I pray from day to day,
For then I know my life will flow
In peace until it be God's will
I go. —Ex-

Proportionate giving to the Lord is the Scripture rule for a New Testament Church. Many persons are disposed to go back to the tenth scheme of the old Testament dispensation, but the Gospel calls for a step in advance. This is found in Paul's requirement: "Let every one of you lay by in store on the first day of the week as the Lord has prospered you." It is no fair proposition for the man receiving \$500 a year to give \$50 of it to benevolence, and for the man, whose annual income is \$5,000, to give \$500. The Lord is not satisfied with such an arrangement, though each gives his tenth. There is neither justice nor expediency in this. A truer and nobler principle is that which the inspired apostle inculcates. When all act upon it in its generous spirit and full measure, there will be no lack in God's house for means to push on his cause at home and abroad. Stewardship will then rise to a higher, purer and grander plain.



A RHYME OF PURE REASON.

A Christian Science Proselyte,
Alone upon a mountain height,

Was Pondering upon the vain
Belief in non-existent Pain.

How nervous Dread of any kind
Was an Illusion of the Mind.

When coming down the mountain side
A dreadful Lion he espied.

The Proselyte said, "Mercy me!"
And quickly Scuttled up a Tree.

Next Morning at the rise of sun
There came an Unconverted One

Who saw the Proselyte at bay
And drove the hungry Beast away.

The Cynic said: "Aha! I see
Your Claim has got you up a Tree."

"Your judgment," said the Proselyte,
"Arises from Imprefect Sight."

"If that's the Case," the Cynic said,
"Why show these human signs of Dread?"

"Why pass the night, secure from harm,
In yonder Elevated Palm?"

"Friend," said the Saint, "if you but knew!
This Tree is an Illusion, too."

"When in a Jungle, far from Home
Where purely Mental Lions roam,

It puts one more at Ease to be
Up some Imaginary Tree."

"How great is Mind!" the Stranger cried,
And went his way quite Eddy-fied."

—Wallace Irwin, in Life.

Japan, like other nations, is feeling the effects of the drink curse, and proposes stringent legislation upon the subject. An important liquor bill is now before her House of Representatives. The first article declares: "The drinking of *sake* (any and all kinds of liquor) by young persons under the age of twenty is prohibited, and those who violate this law shall be liable to a fine of fifty sen or less, and the utensils for drinking liquor shall be confiscated by the authorities." The second article provides: "Those who exercise authority over young persons under the age of twenty and fail to prevent their drinking, being cognizant of the

fact, shall be liable to a fine of one yen, or less." Article third is equally to the point: "Anyone who sells or gives liquor to young persons, knowing that they are under the age of twenty, shall be liable to a fine of ten yen or less. This law shall take effect from the first day of April, 1905." These provisions are both sensible and practical. It is cheering to be assured that the prospects for the passage of this bill are bright and promising.

"I AM THE DOOR."

A stranger once, in Syria, saw
An old sheepfold without a door,
A square, inclosed by rough stone walls,
An opening, and nothing more.

He asked in wonder, "Where's the door?"
A Syrian answered his surprise,
"The shepherd is the door himself;
Just in that opening he lies."

No wolf, that prowling through the night
To find a place where he may leap
To enter and devour, can pass
This door and shepherd of the sheep.

No lamb, in foolish restlessness
Or terror, waking from its sleep
To wander from the fold, can pass
This door and shepherd of the sheep.

So, Jesus, by Thy parable,
Thou art the Shepherd and the Door;
Keep out our deadly enemy,
Keep in Thy sheep forevermore.

Annie Rhea Wilson.

Accompanying the verses above, which were written on a hospital bed in New York, Mrs. Wilson sends her pleasant explanation:

"I heard this little incident at the Whitefield Chapel in London, where I attended a service last July. The preacher told it as what he had seen and heard himself, on a trip to Palestine. It has run in my mind ever since."

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